

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1: 8-9.

Respectfully
Const.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, JUNE 24, 1899.

No. 30.

UNAWARES.

(Selected.)

They said, "The Master is coming,
To honor the town today,
And none can tell at what house or home,
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest divine!

And straight I turned to toiling,
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet!
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door;
She had come to tell me her sorrow,
And my comfort and aid to implore.
And I said, "I cannot listen,
Nor help you any today,
I have greater things to attend to,"
And the pleader turned away.

But soon there came another,
A cripple, thin, pale and gray;
And said, "O, let me stop and rest
Awhile in your home I pray;
I have traveled far since morning,
I am hungry and faint and weak,
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot keep you today;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart,
That the Master to me might come.

And I thought I would spring to meet Him,
And treat Him with utmost care,
When a little child stood by me,
With a face so sweet and fair.
Sweet, but with marks of tear-drops,
And his clothes were tattered and old,
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten otherwhere."
And at the words a shadow
Swept over his blue-veined brow:
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended.
And my toil was over and done.
My house was swept and garnished.
And I watched in the dusk alone;
Watched, but no foot-fall sounded;
No one paused at my gate.
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;

"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet, spite of all, I slept.

Then the Master stood before me,
And His face was grave and fair;
Three times today I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted;
And the blessing you might have had was
lost.

And your chance to serve had fled."

"O, Lord, dear Lord, forgive me;
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said "The sin is pardoned;
But the blessing is lost to thee,
For failing to comfort the least of mine
Ye have failed to comfort Me!"

History of the Southern States Mission.

The long session of persecution fraught with great violence by mobs, was not at a close by any means. Throughout the mission mobs were organized to break up the meetings of the Elders and to run them out of the states. In East Tennessee Elders were shot at by negroes who, no doubt, were hired by others for that despicable purpose.

Elder J. J. Fuller reported that on Saturday and Sunday, August 9th and 10th, he and several other Elders held meetings on Wolf Creek in Alabama. The Sunday following the 7th, these same brethren held meetings in the neighborhood of Shoal Creek in Lawrence county, Tenn. Many people were present and some were baptized. This aroused the hatred of the people of the country, so threats were made to tar and feathering the Elders.

Elder Fuller wrote further in regards to this threatening. It developed that they were not idle threats, but were carried into effect, though not in that especial manner. He and Elder Woodbury were stopping at Brother Jenkins, and after they had lain down for the night, they were rudely awakened and Brother Jenkins seized by a band of mobocrats. Several members of the gang came up to the bed the brethren were occupying and ordered them outside. The Elders remonstrated, but to no effect. They were asked to dress and come along with the mob. A gun was fired from without, to terrify the women

of the house. At this Elder Woodbury jumped through an open back window and, having his hat on, leisurely walked through the crowd to a place of safety without being molested.

Elder Fuller did not succeed so well. Five of the mob took hold of him and dragged him a half mile into the adjoining woods. There two more mobsters joined them. Two of the men then cut persimmon sprouts, and standing one on each side of the Elder, unmercifully gave him thirty lashes, both striking at the same time. No serious injury resulted from this cruel treatment, but the women of the house were badly frightened and, having been sick previously, the scare nearly cost Sister Jenkins her life. Elder Fuller returned to the house about one o'clock that night, where he met Elder Woodbury and they laid their hands upon Sister Jenkins and she was almost immediately restored to health.

On account of the great persecution the brethren at the office counseled the Elders to be wise and discreet in moving among the people, as the excitement throughout the mission was great.

A Sunday school in Lawrence county, Tenn., had to be abandoned because of threats. Absurd stories were circulated in counties of Mississippi about the Elders placing poison on trees, gate posts and other places about the country, to poison the people by inhalation. However crude this might be, it was firmly believed in by many and caused great passion among the ignorant and superstitious. In this manner the persecutions were kept at a fever-heat, even when reasonable minded men could have spoken a few words and all would have been avoided.

Threats were made in several states, some of which were carried out while others died on the lips of those who threatened. Mob violence ran rampant the whole of the month of August, leading citizens degrading themselves by forgetting their duties of citizenship and the rights of others. "We are going to be rid of you," seemed the cry, the country over. The tumult was great. The farmer forgot his crops to attend meetings to organize against the "Mormons." Ministers left their avocations to lead blood-thirsty men against two or three humble men who chanced to be in their communities with the message of "Peace

on earth, good will towards men." Politicians seized the opportunities for a pretext of election and hurled stones to please the rabble.

Such an order as this was given by leading citizens of York county, S. C.: "Now, therefore, these presents are to civilly and peacefully request and command you to vacate the state and to return no more among us; and you are hereby allowed five days to obey this order, to peacefully absent yourselves from the state without hurt or molestation, but if you are found within the limits of the state after the expiration of that time you may charge the consequences to disobedience to this order. We are going to be rid of you." Signed: Clingham Martin, Wm. Ritheart, Wm. Sarriners, Charles Harrison, Paul Harrison, Alexander Millan and Clarence Colton.

Such a sentiment is an extract from a document delivered to three men who were practically friendless among a whole country whose passions were being appealed to by such men and such injustice. A travesty indeed, upon boasted justice.

September was not such a stormy month for persecutions. President Roberts left the mission for Colorado, where he met President Morgan on the 5th. Elder J. G. Kimball had charge while the others were away.

A wave of sickness passed over the whole mission during the early part of the month and many Elders were quite serious for some time.

The Elders of South Carolina were to meet on the 6th and 7th for council meeting, but, owing to the state of affairs, it was decided that the meeting be postponed. By chance six Elders met, however, near King's Mountain and counseled together as to affairs in general. It was decided to move cautiously so as to avoid all difficulties.

On the 14th and 15th the North Carolina Elders held conference at Pilot Mountain, Stokes county; they had splendid meetings. On the 27th and 28th the Virginia conference met in Amherst county. Favorable reports were made as to the general conditions of the conference. Several changes were made, releases and appointments in the presidency taking place. The whole month of September was peaceful, after the storms of August.

PRESIDENT SNOW'S DISCOURSE.

(Continued from last week.)

I come here now with my brethren that you may understand what is required of you as a people under the peculiar conditions in which the Church is now placed. It is the word of the Lord to you, my brethren and sisters, that you should conform to that which is required of you as a people who have these glorious prospects of exaltation and glory before you. What is it? Why, it is something that has been drummed into your ears from time to time until you perhaps have got tired of hearing it. I need the faith and the prayers of every Latter Day Saint; no man needs them any more than I do; and it is unpleasant for me to say things that would in any way diminish the exercise of your faith and prayers in my behalf. But the Lord requires me to say something to you, and since I commenced to labor in His interest I have never failed, thank the Lord, to do that which He has required at my hands; and I shall not do it today, nor any other day, the Lord being my helper. The word of the Lord to you is not anything new; it is simply this: The

time has now come for every Latter Day Saint, who calculates to be prepared for the future and to hold his feet strong upon a proper foundation, to do the will of the Lord and to pay his tithing in full. That is the word of the Lord to you, and it will be the word of the Lord to every settlement throughout the land of Zion. After I leave you and you get to thinking about this, you will see yourselves that the time has come when every man should stand up and pay his tithing in full. The Lord has blessed us and has had mercy upon us in the past; but there are times coming when the Lord requires us to stand up and do that which He has commanded and not leave it any longer. What I say to you in this Stake of Zion I will say to every Stake of Zion that has been organized. There is no man or woman that now hears what I am saying who will feel satisfied if he or she fails to pay a full tithing.

I could reason with you upon this, but what need is there of showing why we should do these things. We receive from the different Stakes of Zion requests for help, some to build meeting houses and some for other purposes. Well, we feel that we ought to help them, because they are deserving of help; but we cannot do it. I do not think I will say much about the financial condition of the Church. The Church, of course, is very much in debt. And I do not know that anybody is to blame for its being in debt. It has been partially explained today by the brethren, and I will leave it in that way. But we are going into debt no longer. All the enterprises we have gone into, have been for the benefit of the people. Well, I do not care to talk about this. It is sufficient to say to the Latter Day Saints that we must now pay our tithing. I have scarcely ever talked about tithing. I have said it was the duty of the Latter Day Saints to pay tithing, but I have never made it a business like some of my brethren have. You will not hear much from me now in regard to tithing. I simply tell you the truth straight out; and I have got faith in the Latter Day Saints to believe and know that they will respond to this.

Brethren and sisters, I feel and know that you are a good people. I do not flatter you when I say this. I simply tell the facts. The Lord has helped you, as He has helped other portions of the people of Zion. He has done this, not because they have done right under all circumstances, not because they have paid their tithing properly, but because they have paid it partially and have done some good. But when the voice of the Lord comes to us and His will is expressed, then is the time for us to act.

Now, I have shaken hands with over 500 children, and I want to see those children grow up and become 80, 90, 100 and 140 years of age; and this will surely be the case if you will teach them these things that I am talking to you about today. Teach them to pay their tithing while they are young. You mothers, teach your children that when they get any money they should pay one-tenth of it to the Lord, however little it may be. Educate them to pay their tithing in full. Then we will have a people prepared to go to Jackson county. President Smith was talking yesterday about the land of Zion. Yes, surely this entire continent is the land of Zion, and the time will come when there will be Temples established over every portion of the land, and we will go into these Temples and work for our kindred dead night and day, that the work of the Lord

may be speedily accomplished, that Jesus may come and present the kingdom to His Father. He is coming soon, too. But we will not hear His voice until we build up Jackson county. Now we should make the preparation for this. We are not only going to have Zion throughout this continent, but we will have it over the whole earth. The whole earth is the Lord's. The time will come when it will be translated and be filled with the spirit and power of God. The atmosphere around it will be the spirit of the Almighty. We will breathe that Spirit instead of the atmosphere that we now breathe. But now it is for us to make the preparation, that we may be worthy to be called into the house of the Lord and receive our second blessings. I do not want the presidents of Stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." When you find an honest, faithful Latter Day Saint who is worthy of receiving His blessings, send him along. I do not care how fast they come. The time is now at hand when the Latter Day Saints can be greatly and abundantly blessed, so that they can make the preparation in its fulness.

Now, if I say anything more, I am afraid you may forget what I have said—I will take that back; I said it without thought. You will not forget, you cannot forget what I have said to you here. I do not know how soon we may be called to build up Jackson county; but I feel it is nearer at hand than Latter Day Saints generally believe. When you look upon Jackson county and its surroundings at the present time, it looks like an impossibility. There are perhaps thirty thousand people settled there, adjacent to the Temple location, and they are doing business very extensively. Looking at it naturally, it would seem as if a favorable arrangement for us to go back there could never arise. But when the Lord sets about to accomplish His purposes, He finds it easy to make it effectual. It will be so in this. I can imagine several ways in which the road would be perfectly clear, and the people be mighty glad for the Latter Day Saints to go back to Jackson county. As I said yesterday, establish the principles of Zion in your hearts, and then you will be worthy to receive Zion outside, with beautiful houses and castles, and lovely surroundings, and by and by go into a city the streets of which will be made of pure gold, where everything will be just as good and grand as the experience of millions of years has given to those who have to do with such buildings. Just read the last chapter in the Bible and see what a glorious city Latter Day Saints will have the privilege of living in, if they are faithful. And we will be able to build cities of our own after a time. It may be thought that I am going away into the future; but I do not say any more to you than I can find in the revelations of the Lord in the Doctrine and Covenants and in the Bible. It is all there, but only those can understand it who have the Spirit of the Lord.

I want to say a word or two on another subject. I understand that there are in St. George about eighty widows and about one hundred marriageable sisters, and there seems to be considerable lamentation in regard to this condition. There is no need of this particularly. A lady came into our office the other day and asked to see me on a private matter. She informed me that she felt very badly, because her opportunities for

getting a husband had not been favorable. She was about thirty years of age, and she wanted to know what her condition would be in the other life, if she did not succeed in getting a husband in this life. I suppose this question arises in the hearts of our young people, especially the marriageable sisters and the young widows; and some very foolish doctrine has been presented to some of the sisters in regard to this and other things of a kindred nature. I desire to give a little explanation for the comfort and consolation of parties in this condition. There is no Latter Day Saint who dies after having lived a faithful life who will lose anything because of having failed to do certain things when opportunities were not furnished him or her. In other words, if a young man or young woman has no opportunity of getting married, and they live faithful lives up to the time of their death, they will have all the blessings, exaltation and glory that any man or woman will have who had this opportunity and improved it. That is sure and positive. Faithful Elders in the Church have died without having married. You that have been in the temple of the Lord understand the arrangements that are there made for such persons. Where we have the names of husbands and wives who lived a thousand years ago, they having been married according to the laws then in force, we consider that these parties have a right to all the blessings that they would have if they were living now, because if they were honest and honorable they did all that the Lord required of them under the circumstances. The Gospel was not then being preached; therefore they could not receive it; but they raised families, and that was the very thing that the Lord commanded in the Garden of Eden. The first commandment given was to multiply and replenish the earth. Now we make these relations over our altars. People who have no opportunity of marrying in this life, if they die in the Lord, will have means furnished them by which they can secure all the blessings necessary for persons in the married condition. The Lord is merciful and kind, and He is not unjust. There is no injustice in Him; yet we could scarcely look upon it as being just when a woman or a man dies without having had the opportunity of marrying if it could not be remedied in the other life. There would be injustice in that, and we know that the Lord is not an unjust being. My sister, Eliza R. Snow, I believe, was just as good a woman as any Latter Day Saint woman that ever lived; and she lived in an unmarried state until she was beyond the condition of raising a family. She was sealed to Joseph Smith, the Prophet; but she had no children to bear her name among the children of men. I cannot for one moment imagine that she will lose a single thing on that account. It will be made up to her in the other life, and she will have just as great a kingdom as she would have had if she had had the opportunity in this life of raising a family.

As to plural marriage, I want to say a few words; for I may not have the opportunity of bearing my testimony to you again. There is no man that lives that had a more perfect knowledge of the principle of plural marriage, its holiness and divinity, than what I had. It was revealed to me before the Prophet Joseph Smith explained it to me. I had been on a mission to England between two and three years, and before I left England I was perfectly satisfied in regard to something connected with plural marriage. When I returned to Nauvoo with my company of about 250, it

was made manifest to me in reference to the truth of this principle. I was at Joseph Smith's one afternoon on a visit, and after conversing upon different subjects he asked me to walk out with him, as he wished to speak to me privately. We went down to the banks of the Mississippi river and sat down on a log that lay there in the sand. Then and there he explained to me the principle of plural marriage most perfectly and clearly; he told me in regard to the angel coming to him and making this principle known to him, and what would follow if he did not practice it. He informed me that my sister, Eliza R. Snow, had been sealed to him, and also mentioned the names of others. In that conversation, which lasted about half an hour, he told me all about it, and referred to his brother Hyrum.

I know this principle is true, pure and sacred, and I want everyone to understand my testimony that it is true as the Lord is true. Yet the Lord has seen proper that the principle of plural marriage should no longer be practiced. Therefore that Manifesto was issued. I will say now before this people, that the principle of plural marriage is not practiced. I have never, in one single instance, allowed any person to have that ceremony performed, and there are no such marriages at the present time, nor has there been during the time of my presidency over this church. There is no man or woman that can ever say that any such thing as this has been done. The Lord has commanded it, and I see that it is carried out. Such marriages are not done. There has been an impression in the minds of some that such marriages have been done in the Temple at Salt Lake City; but not a single marriage of the kind has ever been performed in that temple, nor in any other temple. I want this to be distinctly understood. Now brethren and sisters, God bless you and pour out His Spirit upon you. This may be the last time that I may have the opportunity of speaking to you; yet there may be other opportunities. President Smith thought he would not prophesy, but he might just as well have done so, and I would have sustained him in it—that there will be a spur of the railroad right through here, that you may go right up to Salt Lake City, and then to Brigham City if you want to, on the railroad. If you do as I have told you, the blessings of the Lord will be upon you, and He will open your way in a manner that will astonish you. Be of good cheer. Everything is going along, and prosperity will attend the exertions of the Latter Day Saints, victory will be ours, and we shall accomplish the very things for which we have come into the world, and be exalted and glorified in the presence of God, if we are faithful. Amen.

Who Are Law Breakers?

The charge of breaking the laws of the land is often made against the Elders. It is strange there is never a complaint entered against such men as those mentioned in the following letter.

Eadston, Ky., May 31, 1899.

At our conference meeting in London, Ky., we were assigned to labor in the county of Rowen, Eadston being our Postoffice. We arrived there May 1st, and had occasion to remain until the following Monday when we went out into the country to begin our work. We came back for our mail May 14th, not intending to stay; it was to our surprise, therefore, when upon entering the town

the men began to gather. In fifteen minutes ten or twelve came into the house where we were. Their purpose there was easily understood, and from their excited actions it was evidently their first attempt at taking the prerogative of the law to such a great extent. They said they had acted as a committee of citizens to consider our case, and had come to the conclusion that we were not needed in the country. They said they would give us till night to leave and if we failed to do so, there would be trouble.

We relieved them of their cowardly work by leaving the town that night, but we have not yet left the country.

We went in again for mail Monday May 29th, they did the same thing as formerly, met us at the office and told us not to come there again. There were only five who came into the house this time.

We will go in again next week, as the office is a public place and a few cowardly men cannot frighten us away. It is surprising to think that men who claim to have been regenerated by the Spirit of God would be so far overcome by this spirit of the devil as to interfere with the exercising of one's rights in such a public place.

A. D. Thatcher.

AMONG THE ELTERS.

Elder Alma Iversen has written to the Star rehearsing some of the experiences he and his companion, Elder Jesse A. Berry, have passed through of late. Their labors are confined to Tuscaloosa county, Alabama. When first entering the county, after their conference, held in Aberdeen, Miss., they passed through an experience which demonstrates the fact that God's Spirit, with its mysteriousness, is always attending the labors of the Elders.

In passing through one neighborhood they had met but few white families. One of these, however, evinced a friendliness that encouraged the Elders in the deliverance of their message; to them they gave their last tract and sold them books. Being invited within, they stated their object in traveling among them and explained the doctrines they advocated.

"It was two weeks before we returned to this community after leaving it, but when we did return we found the people at a high pitch of enthusiasm. It was plain that the adversary was at work. The books and tract had done much good. The people came to the conclusion that the better way to find the truth would be to come and hear us in our own defense. The church house was granted us for use, but finding it inadequate to hold the crowds expected, our friends built a large bower. Under this large crowd gathered to hear us. The spirit of the Lord blessed us and many friends who have become investigators were touched by the words we spoke."

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Brother L. E. Crooke, of Buckeye, La., writes to the Star and compliments it on its splendid achievements. He says he is ever pleased to meet the Elders and converse with them upon the principles of the Gospel, for he realizes that a mighty influence for good is carried with them, and that their instructions are thrilled with wisdom. Speaking of those who are prejudiced against the message the Elders bear, he says: "If they would investigate a little more they would not oppose 'Mormonism' so bitterly."



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SATURDAY, JUNE 24, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

There are no Books of Mormon on hand.

Elder David A. Broadbent, former president of the Louisiana Conference, will occupy the same position in the East Kentucky Conference.

When you have tithing send it in immediately. Don't think when you have only a few cents, I will wait until I have more; however small the sum, we will gladly give you a receipt.

The sad news of the death of Apostle M. F. Cowley's mother has just reached us. The sympathy of the entire mission will go out in behalf of the bereaved family. Indeed, her loss is the Saints' sorrow; the world is better by her having lived and has had another example of true motherhood. She was among the gems of this dispensation.

"THE SACRAMENT."

PAUL advised the Corinthian saints to partake often of the emblems of the body and blood of Christ. It is customary among the Saints of Latter Days to renew their covenant once a week. Some of the Elders laboring in the field are careless about this ordinance, and do not partake of it regularly. No one is more dependent on the Lord than the humble Elder. It is consistent that he should be more careful in performing his whole duty. The Elders should partake of the sacrament at least once each week. In visiting among the Saints the Elders should inquire if they have recently partaken, and if not, the household should be called together and the sacrament administered. We are in receipt of a letter from the First Presidency telling about a man who was baptized in June, 1898, and had not yet partaken of the sacrament.

A WORTHY EXAMPLE.

WHEN the revelation on tithing was given the Saints were in a condition to readily accept anything that would bring to them the blessings of Almighty God. It was at a time when to many whose faith was weak because of persecution, the overthrow of the Church was imminent. The Apostacy of the December previous had weakened the Church numerically, while mob violence was increasing until its zenith was reached in October, when Gov. Bogs issued the exterminating order. The Saints had been tried, and when the principle of tithing was made known to them, they accepted it gladly. The necessity of perpetuating this principle was greatly emphasized when the people reached the great Salt Lake Valley, and as a result of the untiring labors of President Young and his associates, the Apostles, temples, churches and colleges have been built in the name of the Risen Redeemer. At no time has such great stress been laid upon the necessity of dealing honestly with the Lord, as at the present. President Snow and the Apostles are making a tour throughout the Stakes of Zion, presenting to them the condition of the Church and the means of its redemption. Apostle Clawson, in an appeal to the people to seek first the Kingdom of God, said: "I have thought sometimes that God revealed this principle of tithing to His people in order that they should not be swallowed up in the spirit of selfishness; that their souls might be enlarged by taking of their substance and imparting it to the Church, and performing other righteous deeds." The time is near at hand for the redemption of Zion. It can hardly be accomplished by the Saints abiding the laws of God. Before anyone can teach a principle in its true spirit they must be in harmony themselves. The company who left Chattanooga Wednesday last, showed by their works that they have faith. Over \$170 was transferred by them to the tithing account and the Elders left for their fields, not only intending to continue paying their tithes, but to teach the people with whom they associate that blessings will be gained by living the laws of God.

The example of these young men is one worthy of the imitation of all. They will go into the field and teach the principle to their brethren, and in turn the Saints will become familiar with it. We know the people are poor, but this should make them more dependent upon the Lord and more obedient to His laws,

which insures blessings. Those in humble circumstances have always been favored of the Lord, and they will be today, if they are obedient to His laws. Tithe paying is a law of the Lord to His Saints today, and by yielding obedience to it is stepping into the path of prosperity. "He that will do the will of the Father shall know of the doctrines," and he that will pay his titling shall know of its divinity by the blessings which will follow. Read prayerfully the teachings of the Presidency as they appear in the "News," abide by their counsel and gain the blessings.

Assignments of New Elders.

North Alabama Conference—William W. Allen and Charles McNeil.

North Carolina—Gilbert M. Williams and H. W. Jones.

East Tennessee—Francis P. Hammond, Otto Lundberg, William Burgess, and John Bailey.

Virginia—Joseph Sorenson, Carl A. Miller, W. H. Lowder and Joel Nibley. Kentucky—H. P. Rasmussen and D. Perkins.

North Kentucky—John W. Freestone, D. C. Benson, E. B. Snow, Jr., J. McArthur.

East Kentucky—S. S. Cluff, C. A. Hoagland, J. F. Nibley, and W. G. Miles.

Middle Tennessee—G. N. Decker, John Reeve, Alma Olsen, Bryan W. Peck. Georgia—Frederick Jacobs, Elial D. Curtis.

Florida—James Platt, A. J. Reese and F. P. Jones.

South Carolina—J. T. Thornton and George O. Holt.

Transfers:

From Louisiana to North Carolina—C. E. Jones and Bert Hooper.

From Louisiana to East Tennessee—C. E. Atkinson.

From Louisiana to Georgia—D. C. Abbott.

From Louisiana to Virginia—M. C. Miller, Charles Gilbert and E. W. Allen.

From North Alabama to East Tennessee—W. C. Packer.

From Louisiana to Chattanooga—C. J. Howard and C. C. Toyne.

From Louisiana to East Kentucky—David Broadbent, Lot Smith, O. C. Raymond and W. C. Christensen.

Honorable Releases.

The following Elders have been honorably released, having filled a faithful mission: E. M. Davey, South Alabama; Robert Baird, East Tennessee; William Crosby, M. E. Roundy, Kentucky; Sidney A. Sego, North Alabama; Marion Price, East Tennessee; John A. Winegar, East Kentucky; Heber C. Atkin, Benjamin Johnson, Mississippi; John C. Larsen, Louisiana. Elders E. D. Jones, of Virginia; L. M. Marsden, of Georgia, and George F. Montierth, of Louisiana, have been honorably released on account of sickness.

From Carmichael, Clarke county, Miss., comes a testimony borne by Jas. H. Frey, in which he says he knows that the Elders of the Church of Jesus Christ of Latter Day Saints are preaching the doctrines of the Gospel. He says many of his relatives are members of the Quitman branch of the Church, and he himself expects to soon put on the mantle of Christ to be recognized as a follower of the Nazarene. May God's blessings attend him.

FIRST ANNUAL CONFERENCE OF THE PRESIDENTS IN THE SOUTHERN STATES MISSION, HELD AT CHATTANOOGA, TENN., MAY 8TH AND 9TH, 1899.



1 Geo. A. Lyman, Counselor to Ben. E. Rich.

2 Matthias F. Cowley, one of the Twelve Apostles.

3 John Henry Smith, one of the Twelve Apostles.

4 Ben E. Rich, President Southern States Mission.

5 Lewis R. Anderson, Counselor to Ben. E. Rich.

6 William E. Dawson, Pres't East Tennessee Conference.

7 Christo Hydahl, Pres't Chattanooga Conference.

8 Christian F. Christensen, Pres't Georgia Conference.

9 Joseph Skeen, Pres'dent North Alabama Conference.

10 Thomas R. Condie, President Mississippi Conference.

11 Albert Arrowsmith, Pres't North Kentucky Conference.

12 Geo. A. Day, President South Carolina Conference.

13 Brigham F. Price, President Kentucky Conference.

14 David A. Broadbent, President Louisiana Conference.

15 R. Lovell Mendenhall, Pres't E. Kentucky Conference.

16 Joseph F. Pulley, Pres't Virginia Conference.

17 John H. Willis, Pres't South Alabama Conference.

18 J. Urban Allard, Pres't Middle Tennessee Conference.

19 David A. Broadbent, President Louisiana Conference.

20 R. Lovell Mendenhall, Pres't E. Kentucky Conference.

AN INTELLIGENT TESTIMONY.

Mrs. Hattie Trunnell.

Written for The Southern Star.

As it does not fall to the lot of the great bulk of the people living in the Southern States to visit Utah and the West, and thus have the privilege to visit among and make a close study of the members of the Church of Jesus Christ of Latter Day Saints (more widely known as "Mormons"), and to learn of their home teachings and practices, their methods of living, customs, habits and dealings with each other, as well as with strangers, especially of other sects, faith and orders; and, in short, to study these much "despised Mormons" in all the details of inside life, having the privilege of being thus favored, I take this means of expressing my unbiased views from the standpoint of actual experience.

I am not a member of the sect above mentioned, and am therefore able to speak without being influenced in that direction; furthermore, I would have it known that I was born and reared in Louisville, Ky., a city of about 200,000 population, which is up to date in every respect, abounding in culture and refinement.

It has been my pleasure to travel pretty well all over the Northern States, as well as the South. For the past three years I have dwelt in Chattanooga, Tenn., and by reason of the experience that has gone to make up my past life I am competent to speak of the "Mormons" justly, and measure them in comparison with the balance of the population throughout the United States.

The only motive I have in doing so is to endeavor to clear away the heaps of rubbish and many false scandals that are continually being circulated against the people of Utah.

During the past two years I have met a large number of Mormon Elders who have been engaged in missionary work in Chattanooga, Tenn.

It has been my pleasure to meet two of the Presidents of the Southern States Mission and their families, and also two of the Apostles of their Church, who were recently visiting that city. Let me here remark that with all of these whom I have referred to I was very well pleased and most favorably impressed, both with their appearance as to refinement and education, and also their conduct and associations.

These facts led me to a conclusion that a visit to Mormondom, if it were peopled with such as I had met while in Chattanooga, could not be otherwise than beneficial, and accordingly I bade the South farewell in order to investigate for myself the inward working of this unpopular sect in their own land. Suffice it to say that I arrived in Salt Lake City, Utah, about May 22, 1899, an entire stranger and alone, except so far as the slight acquaintances I had formed with the aforementioned Elders et al. in Tennessee.

After crossing the Rocky Mountain range our train entered the beautiful valleys of Utah, which teem with lovely well-tilled farms, dotted here and there with villages and towns, in which most all the people live and receive all the advantages of city life, and still the agricultural pursuits are carried on with equally good results. Much to my surprise, I was met at the depot by Elder George E. Hill and wife, the former having become acquainted with me down in "Dixie." They took me to their home

and made me entirely welcome and at ease. Since my arrival I have visited most of the points of interest in and about this city of note, which abounds in natural attractions. I have attended church in the famous Mormon Tabernacle, where I witnessed the Saints tender Rear Admiral Schley, the visiting hero of Santiago, a warm welcome and reception; the stars and stripes abounded in profusion, and enthusiasm ran high. The Admiral and Senator Manderson, of Omaha, who accompanied him, were invited to address the assembled multitude in their Sunday services; this they did, and paid a high tribute to the people who journeyed over trackless plains and over rugged mountains for over 1,200 miles away back in the forties and built up this glorious commonwealth in the midst of these snow-capped mountains. I listened to their great organ and drank in the sweet strains of melody that came floating over the audience from this mammoth and magnificent instrument, and the great choir composed of over five hundred voices. It truly was inspiring and refreshing, for never before had I heard such a volume of harmony.

The preaching was very good and similar to what the Elders of this Church preach all over the world. All of their arguments were and are substantially from the Scriptures, and they preach from the Bible as strong, if not stronger, than any other denomination I ever heard. Contrary to the erroneous belief prevailing in the world, they believe in and preach at home and abroad from the Holy Bible, the same one used by all professing Christians.

I have also attended the ward meetings which are held locally throughout the Church every Sunday, and heard the Elders declare with much fervency the doctrines of the Church, quoting copiously from the Bible to prove their arguments. I also had the privilege yesterday of attending what they call a "fast meeting," to which the people came fasting and praying, and many bore their testimonies to the truthfulness of the Gospel they have obeyed, claiming that their testimony is given them of God through the medium of the Holy Ghost. Their faith and integrity is apparent on every hand, and their sincerity cannot be questioned.

Since my arrival I have met nearly all the Apostles and the First Presidency of the Church, most all of the seven Presidents of the Seventies, including Congressman-elect Brigham H. Roberts, whom I find to be intelligent, refined and a broad-minded man. From my acquaintance with and impressions of him I believe him to be a good, upright and honest man, and one who is more fit and qualified to occupy a seat in congress than the majority already there who are disciples of the notorious Breckenridge. I have also met and associated with most all of the leading women of the Church, and find them in the front ranks of refined and beautiful womanhood. I have attended by invitation their receptions, banquets, meetings and other functions where the people meet for association, and I am happy to be able to say that I was never more cordially received; I never enjoyed myself better nor had the pleasure of associating with a more refined, educated, intelligent and hospitable people in all my life than the "Mormons." Though I have only been here two weeks, I know more people and meet more on the street who speak and recognize me than I did in Chattanooga after living there three years. I feel perfectly

at home among them, and they look after my welfare. The women here are exceedingly beautiful, and in other respects are equal with the men; they are respected and protected more than in any other country I have visited.

I believe that the sexual vices are less here than in any other place I was ever in. It is needless for me to mention polygamy except to say that it has been officially discountenanced by the Mormon Church (in 1890), and there have been no more marriages contracted since. When this system was in vogue there were only two and a half per cent. of the entire population that ever accepted and practiced it; from government statistics I understand that, even cataloguing these marriages as crimes, together with all other sexual sins, still there was less crime in Utah than in any other state in the union.

I never saw a city which had so many and such large school houses as this in proportion to its inhabitants. The people are progressive and up to date in every particular, consistent with their means and ability. They are law-abiding, peaceable and economical. I have met some of the former polygamous wives and families and find them equal to the others, happy and to all appearances contented, with beautiful children.

I notice that the wealth of the country is more evenly distributed among the people than any other place I was ever in before. There are not so many exceedingly rich nor extremely poor here. More of the people own their homes than any community I ever visited before, and the principle of equality prevails to a very great extent.

All denominations are invited to preach in the various Mormon churches and meeting houses, and they are very broad and tolerant in this respect, even publishing articles treating upon the faith and doctrines of other churches, written by the ministers thereof.

I do not feel myself in any respect superior to this people as a whole; while there are some among the Mormons who are not what they ought to be, still I believe they are freer from evildoers and the corruption that exists in the world than any other people it has been my good fortune to live among. They are taught very strongly the principles of brotherly love, charity, unity and the other Christian graces; all this they strive to observe rigidly.

There are a great many people here who are non-Mormons. Freedom and independence are enjoyed here as elsewhere. The laws of the United States are observed and lived up to, and the people are very patriotic. I have seen abundant evidence to prove these things since my arrival. The two main reasons that I assign for the opposition and so circulate slander and lies against the Mormons and their missionaries are that the ministers of other churches do not seem able to combat the Elders' efforts by their way of preaching the Bible, and so circulate slander and lies against the Elders. The other reason is there is no paid ministry in the Mormon Church, for they do not believe in "teaching for hire and devining for money." In making these statements I am aware I will have to meet them in the day of Judgment, but I have only tried to do what seemed to me my duty, and I commend them to all who may wish to know the truth. If any fault exists in this letter it is in my inability to do justice to what I have seen and heard since coming among the "Mormons."

Hattie V. Trunnell.

AN ENSIGN FOR THE NATIONS.

Plural Marriage.

A word here in relation to the alleged immoralities of the Mormon leaders, as detailed by John C. Bennett and other enemies of the Church. Those "immoralities" were confined to the practice of plural marriage, commonly called polygamy. Joseph Smith taught it as a religious principle, revealed from God for the salvation and exaltation of his people. Those who practiced this principle, practiced it in purity, would be exalted to Celestial glory, even as Abraham, Jacob, Moses, Gideon and other ancient worthies with plural wives had been. Hence it was called "Celestial Marriage." It was a key to the highest heaven, where family relationships formed on earth according to divine law, were perpetuated. Hence the revelation on plural marriage, committed to writing July 12, 1843, but the principle of which was revealed and practiced before that time by the Prophet and other leaders of the Church—practiced secretly because of the persecution they knew it would provoke—was entitled "Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives."

Joseph Smith for President.

Early in 1844, the Prophet, disgusted with the conduct of leading politicians, particularly Presidential candidates, from whom they could elicit no satisfactory reply as to what would be their course toward the Latter Day Saints if elected to the chair of the Chief magistrate, resolved on becoming himself a candidate for President of the United States. Having been nominated at Nauvoo on the 29th of January, he issued a declaration of principles, which became very popular in places—especially his proposition to abolish slavery through the purchase of the slaves by the general government with money realized from the sale of public lands. He sent the leading Elders, including Brigham Young and most of the Apostles, through the eastern states as his electiooneers. It was while they were gone that the tragedy was enacted which deprived the Church of its Prophet and Patriarch.

The Martyrdom.

The cause immediately operating to produce this fatal result was the abatement of the "Nauvoo Expositor," a paper established by the Laws, Fosters and Higbees—apostates from Mormonism—for the purpose of playing into the hands of the anti-Mormons and breaking up the Church. It announced in its prospectus that its purpose was to secure "the unconditional repeal of the bulwark of the Saints against intemperance, social corruption and mob violence. Its first issue—the only one published—slandered the Church authorities, and promised to further scandalize the city and its inhabitants. The Prophet was now mayor of Nauvoo. He and the municipal council ordered the abatement of the "Expositor" as a public nuisance. Their order being executed, they voluntarily went before the municipal court of Nauvoo, and subsequently before Esquire Daniel H. Wells, a non-Mormon magistrate, and were exonerated by both. Their course, though summary, was decided to be strictly legal under the charter and ordinances of the city. But this would not satisfy the anti-Mormons. Creating a great furor over the alleged attempt by the Mormons to destroy "the freedom of the press," and concentrating armed forces at Carthage, the county seat of Hancock, where they were joined by many Missourians, they demanded

that their intended victims come there and be tried for riot. They threatened to lay Nauvoo in ashes and massacre all the inhabitants if their demand was not complied with. The situation became so serious that Joseph Smith, as Lieutenant-general of the Nauvoo Legion, after sending Gov. Ford a statement of the facts, but receiving no reply from him, called out the Legion to defend the city and placed Nauvoo under martial law. This act was construed as treason. Gov. Ford appeared at Carthage, took command of the mob forces, which were now transformed into regular militia, and demanded that martial law at Nauvoo be abolished, and that all persons connected with the destruction of the "Expositor" press come to Carthage to be tried. His orders were obeyed. The Prophet and his friends (the former after reconsidering a partly executed purpose of starting for the Rocky Mountains) on the evening of June 24th set out for Carthage. "I am going like a lamb to the slaughter," said he—it was not the first time he had predicted his death—and the prophecy was soon fulfilled. All the prisoners were liberated excepting Joseph Smith, Hyrum Smith, Williard Richards and John Taylor, who were imprisoned in Carthage jail. There, in the afternoon of June 27th, while Gov. Ford, after pledging them the protection of the state, was at Nauvoo haranguing and upbraiding the Mormons for their "crimes," a band of assassins, with blackened faces, assaulted the jail, overpowered the guards (who gave way with scarcely a show of resistance) and shot to death Joseph and Hyrum Smith and all but fatally wounded John Taylor. Williard Richards escaped unhurt, though right in the midst of the massacre. The murderers were never brought to justice.

The Exodus.

The Twelve Apostles, the Council next in authority to the First Presidency, which death had dissolved, now took the leadership of the Church, in spite of claims to the succession put forth by Sidney Rigdon and other pretenders. Sidney, who disaffected, was living in retirement at Pittsburg, Pa., at the time of the martyrdom, after the rejection of his claim by the Apostles and the main body of the people, left the Church and was never again identified with it. Many others fell away, but under the firm will and wise management of President Young the Church was kept intact, the Nauvoo Temple was completed and dedicated, and the great exodus from Illinois planned and executed. The vanguard of the migrating Saints, fleeing from persecution—which did not cease at the death of the Prophet, but thenceforth made Brigham Young its chief target—leaving Nauvoo in February, 1846, and crossing the frozen Mississippi, wearily dragged their heavy wagon trains across snow-covered Iowa, and about the middle of June rested upon the Missouri, where they founded Winter Quarters. There, and at other temporary settlements, they were joined later in the year by the remnant of the Church from Nauvoo, which city, treacherously besieged by a mob, after promises of peace and suspension of hostilities, had surrendered, after a gallant defense, in which several persons were killed, and been given over to pillage and rapine. In the summer of 1846 came the call for the Mormon Battalion, to which five hundred men cheerfully responded and marching westward assisted the United States in its war against Mexico. In April, 1847, Brigham Young, at the head of a picked

band of Pioneers, set out to find a home for his homeless people and make good the prophecy of his predecessor, that the Saints should become "a mighty people in the midst of the Rocky Mountains? They traversed the trackless plains lying west of the Missouri river, penetrated the snow-capped mountain fastnesses of the Great American Desert, and on the 24th of July arrived on the shores of the Great Lake, a thousand miles from civilization, where they founded Salt Lake City, the metropolis of the intermountain region; the parent of more than two hundred cities, towns and villages that owe their existence to the energy of the Mormon people and the genius of their great leader, Brigham Young.

It would be too long a story to narrate in detail the many events that have crowded like the waves upon the shore of history since the Mormon Pioneers settled this once desolate region—"a salt land not inhabited," save by wild beasts, savage red men and voracious crop-destroying insects, which, with the natural dryness of the soil, necessitating irrigation constituted almost insurmountable barriers to its reclamation. This article is not a story of the settlement of Utah; it is a sketch, and a meagre one, of Mormonism.

President Brigham Young.

The First Presidency—vacant since the death of Joseph Smith—was reorganized December 17, 1847, after the return of the Pioneers to Winter Quarters. Brigham Young became President of the Church of Jesus Christ of Latter Day Saints in all the world, with Heber C. Kimball and Williard Richards as his counsellors. Under their leadership the main body of the Saints, vacating Winter Quarters, crossed the plains in the summer of 1848, following in the wake of other Mormon emigrant trains to Salt Lake Valley. Their arrival here in September and October swelled the population of the pioneer city to four or five thousand souls.

On the 12th of February 1849, four vacancies in the Apostolic Council were filled, the new incumbents being Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards. Their confreres, the eight other Apostles, were Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman and Ezra T. Benson. The same month a permanent Stake organization, after the pattern of those formed in Ohio, Missouri and Illinois, and the first of forty such organizations now in existence—was established at Salt Lake City, which was divided into nineteen ecclesiastical wards, with a Bishop over each. Newel H. Whitney was the Presiding Bishop of the Church. The same year went forth the first missionaries, as follows: John Taylor, Curtis E. Bolton, and John Pack to France; Erastus Snow and P. O. Hanson to Denmark; John E. Forsgren to Sweden; Lorenzo Snow and Joseph Toronto to Italy; Franklin D. Richards, Jos. W. Johnson, Jos. W. Young, Job Smith, Haden W. Church, Geo. B. Wallace and John S. Higbee to Great Britain; Charles C. Rich and Francis M. Pomroy to Lower California; Addison Pratt and James Brown to the Society Islands; Hiram Clark, Geo. Q. Cannon, Henry W. Bigler, Hyrum Blackwell, Thos. Whittle, Thos. Morris, John Dixon, Jas. Hawkins, Wm. Farrer and Jas. Keeler to the Sandwich Islands. A company of Elders was also sent to the California gold mines. The Perpetual Emigration Fund company was organized, to assist poor Saints in the United States and in Eu-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 3, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Re-visited	Refused Testimony of Elders	Entertainments	Distributed	Dodgers	Red and Blue Books Sold	Book of Mormon Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Conversations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE
Christo Hyldahl...	Chattanooga	13	219	24	100	.....	93	58	3	1	7	19	123	5	.....	.....	1	Chattanooga ...	Tennessee.	
Joseph F. Penley...	Virginia.....	36	1585	545	109	48	39	562	562	41	6	12	24	43	437	16	2	Haran	Virginia.				
B. F. Price	Kentucky	37	840	174	20	40	343	343	21	2	6	23	79	551	92	1	Elvington	Kentucky.					
F. B. Hammond.....	E. Tennessee	45	908	819	10	52	57	911	757	64	7	21	11	174	631	49	.....	Knoxville	Tennessee.			
C. O. Christensen	Georgia	36	922	762	152	51	69	729	719	47	2	18	25	83	599	10	.....	Conyers	Georgia.			
Joseph Skeen	N. Alabama	30	842	299	14	6	337	235	54	4	7	16	97	499	.....	1	Molder	Alabama.				
C. G. Parker.....	Florida	46	1759	84	234	3	22	263	239	37	12	8	19	99	434	40	1	Lula	Florida.				
J. Urban Allred	Mid. Tenn.....	39	1024	1454	167	13	47	780	739	23	3	8	17	82	537	20	2	Nashville	Tennessee.				
Lewis Swensen	N. Carolina	42	951	173	286	33	32	262	258	19	3	8	10	95	666	47	3	Princeton	N. Carolina.				
Geo. A. Day	S. Carolina	45	1596	469	229	35	37	651	651	33	2	19	3	101	579	26	1	Windsor	S. Carolina.				
Thos. R. Condie	Mississippi	26	584	15	159	6	62	19	9	3	8	3	35	271	10	2	Ackerman	Mississippi.					
R. L. Mendenhall	E. Kentucky	42	878	254	341	.....	3	417	400	30	.....	11	29	111	563	12	.....	Jackson	Kentucky.	
D. A. Broadbent	Louisiana	24	697	39	145	1	1	127	54	13	1	11	4	32	266	6	2	Victoria	Louisiana.				
J. H. Willis	S. Alabama	28	925	19	479	46	52	369	369	10	.....	5	8	36	424	7	1	Montgomery	Alabama.			

rope to emigrate, and Bishop Edward Hunter, as agent of the fund, was sent to the frontier to put into operation its provisions and superintend the next season's emigration.

The British mission at this period contained nearly thirty thousand Mormon converts, and three to five thousand more were reported from the Society Islands, and thousands of proselytes were scattered through the United States and Canada. From this time forth they were destined to come from nearly every nation under heaven, "lying upon the shoulders of the Philistines"—the steamships and railroads of the Gentiles, supplemented by their own ox-teams and hand-carts—"toward the west;" a ceaseless tide of immigration, flowing unto "the mountain of the Lord's house," now established in the tops of the Rocky Mountains.

(To Be Continued.)

TWO GREAT INFLUENCES CHARTERIZED.

BY ELDER ARIEL F. CARDON.

Written For The Star.

"And the seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name, and He said unto them, I beheld Satan as lightning fall from heaven."—Luke 10:17-18.

Jesus Christ, with His supreme knowledge, could penetrate the future and uncover to man its truths; He could unfold the past events of eternity and bring them to the understanding of His hearers. When He told the seventy that He once beheld Lucifer, the proud Son of the morning, fall from heaven as lightning, surely recollections of a terrible struggle thrilled His memory and vividly portrayed to His infinite mind the time of the expulsion of evil from the presence of righteousness, like as the devils were cast out of the bodies of men by the seventy.

That fall was from once mighty heights. Lucifer's low alluring plans of saving men against their will received favorable comments from many; flattered by lips that kissed him, his undamnable will grew too proud to acquiesce to the more noble plans. His influence in heaven was far reaching; his superb carriage, his wonderful powers of oratory, his graceful conduct, his unflinching determination, his proud unconquerable idea of his vast intelligence, and his conscious superiority in many attributes over his brethren; all combined to draw thousands of the spirits to his side forever, and even seemed to

wield a subtle influence over a neutral class that barely kept their first estates, and who, on earth, were not privileged with the Royal Priesthood by the Son of God.

When the hosts of God assembled they listened eagerly for the plans of the two great spirits. The elder brother presented his, and reasoned so forcefully for the adoption of them that they were accepted. The great pomp and glory attendant upon Lucifer was notably absent in Christ. The unbending will to superior power was contrasted to the meek submission of the other. That domineering spirit in the one which would take the priceless gift of agency of mind from the being, was portrayed more forcefully by the contrast to the bestowal of all the powers of intellect by the other. If a mighty deed were done worthy of much praise, the glory was to himself with Satan; to His Father, with Christ. The haughty, proud speech of Lucifer while addressing the spirits must have carried with it a strange unhallowed thrill of enthusiasm; when Christ spoke, He spoke as one endowed with all the noble attributes of His Father, and touched the hearts of the spirits with unspeakable joy and indescribable ambition.

So opposite were these two intelligences that rivalry rose between them. The flame of Lucifer's opposition was fanned by a desire of power and honor for himself; the motive for Christ's aims was the eternal advancement of His brethren, all the glory to accrue from it to be bestowed upon the Heavenly Father.

Upon the earth Lucifer laid his traps for mankind. Every evil was coated over by his wiley imps to deceive those who had kept their first estates. How faithfully he worked, how unreasing his labors. With patience he studied the character of man until he knew it like his own self. With fawnings he won his way into the hearts of many and planted there a seed of evil. Fondly he clung to their inclinations, caressing and granting their every desires, yet daily wielding his old influence, destroying the holy love which was their inheritance from God, and firmly leading the passions to a consuming lust for power and emoluments. Adhering like he would his sleeky form around the liberty of man and with all his subtlety exerted his damning influences for the destruction of that grandness of God, the human soul. Before that soul he hung pride, bigotry, arrogance and an hundred other evils, as luscious fruits delightsome to the taste. Thus he tried to win his once lost prize, the human family.

Christ, however, whose heart, filled

with compassion, bled for His brethren, devised means to curtail the efforts of Lucifer and to thwart his resuscitating influence among the embodied spirits. These means designed to exercise the influence of Christ as a counter-balance to that of Satan. This was to be made possible by it portraying the results of living godly. It was to plead, to lead, to show, to help love, to cultivate charity, and to perfect the attributes of God within man. It was to fortify him against pride, hatred, emulation, wrath; to make him impregnable to error and the ascendancy of Satan.

Two influences are thus manifest among men. We have our moral agency and can make of ourselves beings of grandeur for eternity by following the dictates of the good spirit; or we can sink ourselves into the gutters of life with all its attendant miseries, there to remain for the laws of justice to mete to us our dues. If we look about us in life we can mark individuals who are proud and egotistical, the devotees of Lucifer. Again, we can find the happy soul content in simplicity, the follower of good.

Indeed, our fellowmen possess either the nature of one or the other of these influences. Our lives are controlled and our destinies made by them. By giving place to one we become repugnant to those of our associates who entertain the feelings of the other. By encouraging one we become possessed of such light and intelligence that we are immediately the admiration of the enlivened and pure; the lowly and mean are awed at our power. Many have some virtues which are pure, and at the same time have some which are unworthy the places they occupy; such beings are the battle-ground of these two great spirits.

The extreme pride of Lucifer was the disruption of heaven. Yet the soul which has no pride whatever lacks one of the attributes of God. In the abuse of that one virtue is the letting in of Satan to the heart, and the sorrow of the world. By giving place to evil promptings one will become in nature as Satan himself; and by giving room for the spirit of God to dwell within him, he will become in very deed and nature like God Himself. To stand upon halting ground is impossible; to be God-like or Satan-like is the prerogatives and progression or degression is the grounds of contention betwixt the spirits.

The Elder to succeed Elder W. E. Dawson as president of the East Tennessee Conference is Fletcher B. Hammond, of Bluff City, Utah. He is a good earnest and energetic worker, and great results are to be looked for from that conference under his leadership.